

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 3.

"THU SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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MISCELLANEOUS.

DR. BEECHER'S LETTER.

A curious letter has made its appearance
in the public prints, written confidentially
by Dr. Beecher of Boston, to Rev. Mr.
Nettleton in the western part of New-York.
The amount of it, in short, is this: That
the leaders of the orthodox party in New-
England and New-York, among the principal
of whom are Dr. B. and Mr. N. have no
confidence in the ultimate utility of those
"revivals of religion" which they encourage
publicly and labour to promote. There
is a very powerful revival in the interior of
New-York, as also another at this time in
Boston, in the benefits of which Dr. Beecher's
Society, in which it originated, shares
very largely. But Dr. B. it seems, though
he rejoices to have numbers added to his
society, has not been altogether uninstructed
by the past history of these excitements,
and looks forward with trembling anxiety to
the effects of this outpouring. He is aware
that he has been "sowing the wind, and that
he will reap the whirlwind;" and wishing
to regulate the business properly, he has
written a letter to another fellow-laborer,
Mr. Nettleton, in which he lets his own private
ideas fully out. It is plain to be perceived
that he has but a small opinion of these
revivals himself, though he finds it necessary
to encourage them at home. What his
converts will say when they come to read
his letter, and what he can say to them when
he finds that some treacherous friend has
revealed the secret by publishing it, we cannot
imagine.

It appears that these leaders have a perfect
understanding, as it relates to planing
and putting in motion the machinery for
producing these excitements. "They re-

mind me of Eolus," said a respected friend
to us the other day. "They seem to have
the holy spirit as Eolus had the wind in a
bag. They let out as much as they find ne-
cessary for their purpose, and restrain it
when their ends are answered. But some
one in New-York, it seems, has let out too
much! He has caused a hurricane there,
and Dr. B. knowing that it will lay waste
both reason and propriety, and thus bring a
reproach upon the authors of it, has kindly
written to that quarter ordering it to be stop-
ped."

Mr. Nettleton, the person to whom the
letter is written, we believe, is the preacher
who, some year or two since, according to
the papers of that time, to get up an excite-
ment, wrote a letter signed "Jesus Christ,"
and had it mysteriously dropped in a compa-
ny of young persons in New-York. His
object was to make them think that the let-
ter was written in heaven by Jesus Christ
and sent to warn them to get religion forth-
with. His blasphemy was exposed at the
time, but it seems he is still at work and has
other means of success within his command.

Ch. Intelligencer.

QUESTIONS TO UNIVERSALISTS.

The following account may not be very
interesting to the readers of the Magazine,
as not much, which is new to them, appears
in the questions and answers here present-
ed; but it seems proper to preserve it, that
in time to come, when people shall have at-
tained a degree of liberality, which will cause
them even to marvel that such contracted
feelings should have existed in a protestant
denomination at the present date, it may
then bear testimony.

On the 22d inst. I found in Zion's Her-
ald, of 21st, a paper devoted to the interests
of the Methodists, the questions which are
answered below. I immediately sent the
following note to the Editor.

To the Editor of Zion's Herald.

Sir—I notice some questions in your pa-
per of the 21st instant, stated to the believ-
ers in Universal salvation, and as I profess
to believe this doctrine, I will humbly at-
tempt to answer those questions, if you will
agree to publish my reply in the Herald.
I am, sir, with due respect, your christian
friend.

HOSEA BALLOU.

Thursday morning.

To this note I received the following reply.

Thursday morning, March 22.

REV. H. BALLOU,

Sir—We cannot pledge ourselves to give
publicity to your answer to those questions

which we lately copied from another paper
into ours; as we cannot tell what your an-
swer will be before we see it. We have
generally excluded controversial writings
from our columns, while we have ever held
them open to fair and honest discussion on
subjects on which there is any chance for
mistaken opinions.

Very respectfully, your servant.

G. V. H. FORBES.

By the foregoing reply I supposed that
my answer would be admitted, if, in the
opinion of the Editor, it should be temper-
ately and fairly expressed; especially as
the questions embraced subjects concerning
which it is evident there is a chance for peo-
ple to entertain "mistaken opinions."

The reader may naturally suppose that I
was not a little disappointed, that after en-
deavouring to give the questions as concise
and as scriptural answers, stated in as tem-
perate and fair language as possible, and
even to the satisfaction of the Editor, that in
the room of having the answers presented
to the numerous readers of Zion's Herald,
who were in possession of the questions, and
who, undoubtedly, think that Universalists
are unable to answer them fairly and con-
sistently with the salvation of all men, the
Editor returned my answer with the follow-
ing refusal.

Saturday morning, March 24, 1827.

REV. H. BALLOU,

Sir—As we did not feel at liberty posi-
tively to admit your answers to those ques-
tions before we had seen them, we feel in-
debted to your politeness in promptly fur-
nishing them for our perusal. Notwith-
standing the temperate and fair language in
which your answers are expressed, we have
yet objections to them, and think it would
be unpleasant to our readers generally to
see them in the Herald. Your duties as the
Editor of a public paper, designed for a
particular denomination, will give you a just
idea of our situation. Your name would ap-
pear in our paper under many disadvantage-
ous associations; the sentiments of your an-
swers to those questions might shake the
confidence of some pious minds in the scrip-
tures of truth, and thus interrupt their hap-
piness, and their insertion would certainly
awaken a controversy in our paper, which
we shall endeavor to keep pure from all un-
holy passions and contentions. We cannot
but think that the questions and your an-
swers would furnish a more acceptable arti-
cle for your paper than for ours.

We are confidently looking forward to a
time when all denominations shall unite in

the high pursuit for holiness of heart and life, and shall render due honours to Christ, the author of their salvation.

With no feelings but those of benevolence, Yours respectfully.

G. V. H. FORBES,
For S. Sias, publisher of
Zion's Herald.

REV. H. BALLOU.

QUESTIONS AND ANSWERS.

MR. EDITOR,

You will be entitled to my sincere thanks by publishing the following brief reply to questions which appeared in your paper of the 21st instant, and were proposed for the consideration of Universalists.

Q. 1 "If all are to be saved, why should there be a general judgment, to divide the sheep from the goats, the tares from the wheat, or the righteous from the wicked?"

Reply: If the objector to Universal salvation believes, that what is commonly called the general judgment is set forth by the parables of the sheep and goats, and the tares and wheat, then must he allow that the general judgment took place in the generation in which the Saviour lived in the flesh, as the following passages fully prove.

Mat. xvi. 27. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Chap. x. 22, 23. "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." Mark viii. 38, ix. 1. "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. And he said unto them, verily I say unto you, that there be some of them, that stand here which shall not taste of death till they have seen the kingdom of God come with power." Luke ix. 26, 27. "For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.—But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God." Mat. xxiii. 34, 35, 36. "Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the tem-

ple and the altar. Verily I say unto you, all these things shall come upon this generation." Chapter xxiv. 29—35. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away."

Here let it be distinctly understood, that the judgment represented by the parable of the sheep and goats, in the next chapter, was to take place when the Son of man should come in his glory, with his holy angels, which coming, &c. all the preceding passages confine to the generation in which Jesus lived in the flesh, and to the life time of some of his disciples. As it is a fact, that those who adduce the judgment, represented by the parable of the sheep and goats, as an objection to Universal salvation, believe that this judgment is yet future, and to take place in a future state of man's existence, they will be satisfied that the objection is removed, if it be shown that this judgment took place in that generation in which Jesus lived in the flesh, and this appears evident from the passages already quoted.

Q. 2d. "What will be the difference at the judgment between the righteous and the wicked?"

Reply: As it is evident, that the judgment to which the objector alludes, took place in this world, and nearly eighteen hundred years ago, it seems that the question here stated can have no proper relation to the objector's object.

Q. 3d. "What is the use or importance of publishing the glad tidings of the gospel, if the worst equally with the best are to be ultimately saved?"

Reply: The better glad tidings are the greater is the importance of publishing them; and it will be admitted, without controversy, that if the salvation of part of the human family is glad tidings, the salvation of all is far better; and if the salvation of the best of men is glad tidings, the salvation of the worst is far better.

Let this question apply to the promise of God to Abraham. Gen. xii. 3. "In thee shall all families of the earth be blessed."

Q. "What was the use or importance of publishing the glad tidings of this gospel, if the worst of the families of the earth were to be ultimately blest as well as the best?" Let this question apply to the glad tidings announced to the shepherds at the birth of the Saviour: Luke ii. 10, 11. "And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Q. If these glad tidings of great joy were to all people, to the worst as well as to the best, "what was the use or importance of publishing them?" Finally, it seems difficult to see why the objector should state such a question. He might surely with as much reason ask, if the Saviour came not to call the righteous, but sinners to repentance, what need was there of his coming at all?

Q. 4th, asks the meaning of these words: John iii. 36. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Reply: The evident meaning of these words is, that in order to enjoy spiritual life it is necessary to believe in the Son of God; that this life is enjoyed whenever we believe; and that no one can see life until he believes, but remains under the wrath of God. The text evidently relates to the present tense and to man's experience and religious condition in this world. In order to apply this text to the future, eternal state, it must be proved that unbelief will exist there.

Q. 5th, is founded on the words; John iii. 3. "Except a man be born again, he cannot see the kingdom of God." The question is; "Where shall those be born again who die in their sins?"

Reply: Men die in sin while living in this world; and while living in this world those who are dead in sin may be quickened into newness of life. We learn this from the following scriptures. John v. 24. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." Eph. ii. 4, 5, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." It is very evident that those who had been dead in sin, had before died in sin; and such the apostle says were quickened. I John iii. 11, "We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death." These scriptures shew, that men die in sin in this life, and that they are the objects of divine love, even while thus dead, and that they are quickened into life, from this death in sin, while living in this world.

These brief replies to the foregoing questions are the offerings of sincerity and sober conviction; but if they embrace error, he who offers them would be happy to be convinced of the truth, and very grateful to him who should do him so great a favor.

H. BALLOU.
U. Magazine.

FROM THE CH. INTELLIGENCER.

MR. EDITOR,

I send you the following extract from Rev. S. E. DWIGHT's Sermon, at the installation of Rev. Mr. Jenkins, for insertion in your valuable paper. The sermon was delivered in Portland, Nov. 9, 1825. If I am not greatly mistaken, the extract here offered, contains some excellent remarks on several important subjects. It is supposable that many of your readers do not know that some of the most learned, able and honest preachers of the orthodox stamp, are not satisfied with the manner in which their system is imposed on the people, or the means that are employed to get up and carry on, what are called "revivals of religion." But that such is the fact, will be evident to all who carefully peruse the following observations.

It may not be improper to suggest, that if a Universalist minister were to say as much against the conduct of orthodox churches, as is here said, he would be denounced, by many, as an enemy to religious revivals, and to the people who encourage them. And it is rather questionable whether the mere insertion of these severe remarks on the excitement of animal feelings among orthodox revivalists, though they are from the pen of one of the most able and popular preachers of their own order, in New-England, does not excite the indignation of some, who may chance to cast their eye over the columns of your paper.

"Religion, it is true, has its seat in the heart; but it makes its way in the heart, not through the animal feelings, but through the understanding. The means of sanctification is TRUTH; and the mind which does not make progress in truth, will not make progress in holiness. It will be said that the exigencies of the church require active labour, and that its friends therefore can find no time for study. I admit the fact; but deny the inference. Christianity, as it came from God, is truth; and, as found in man, is obedience to truth. The real welfare of christianity, therefore, never can require that those who profess it should be ignorant of its principles; and, if the existing system of measures involves the necessity of such ignorance, it is so far radically defective. 'KNOWLEDGE,' in religion, as in every thing else, 'is POWER;' and the efforts of knowledge in doing good, while they are incomparably less toilsome than the efforts of ignorance, are at the same time incomparably more productive.

The consequence of such a state of things,

is, that the religion of the present day consists too little in the knowledge of Divine Truth, and too much in the excitement of the animal feelings, and the corresponding movements of the lips and the hands. That kind of preaching which requires thought in the hearer, and is calculated to inform his mind, is in many places, from a mere unwillingness to think, ceasing to be popular; and it is therefore giving place to another kind which either merely excites his feelings, or informs him how he feels, or occasionally impels him to benevolent action. The consequence will be a failure on the part of ministers to instruct their people, and a widespread ignorance in the people of the great principles of christianity. If our fathers established these principles sufficiently, their knowledge was not, like their estates, hereditary; nor shall we acquire it, but as they did, by study and research. The christians of the present day know indeed, better than their fathers knew, how to give, and how to labour; but in the duty of being able to give every man a reason for the hope that is in them, the Church of America has most obviously gone backward. This ignorance appears in some instances to be rendering our revivals of religion scenes of animal excitement, instead of what they ought to be, the triumphs of truth over the conscience and the heart. Let this evil not be checked; and the time perhaps is not distant, when great numbers who profess to be the disciples of Christ, not being 'rooted and grounded in the truth,' will be 'blown about by every wind of doctrine.' Having taken their opinions on trust from a favorite teacher, when he is removed, they will become a prey to those, who with 'cunning craftiness lie in wait to deceive.' The great danger of our churches arises from their ignorance of theology, and their consequent willingness to mistake excitement for piety. These very evils pervaded New-England during the memorable Revival of Religion in 1740; and, when they had prevailed for a season, subsided into the torpor of sixty years. Let me suggest for your encouragement, brethren, that you can discover the truth of God; and that that truth, perceived, loved and obeyed, will make you holy. Let it therefore never be said of you, as by an Apostle, it was said of the Hebrew christians, 'For when, for the time, ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God.'

Excellency of the kingdom of Heaven.

The kingdom of heaven excels other kingdoms, 1st. In the Founder and Maker: Other kingdoms have men for their builders, but this kingdom hath God for its builder. Heaven is said to be "made without hands," to show the excellency of it; neither man or angel could ever lay stone in this building; God doth erect this kingdom; its "Builder and Maker is God."

2d. In the riches of it; gold doth not so much surpass iron, as this kingdom doth all other riches, "the gates of it are of pearl," and "the foundation of it are garnished with all precious stones." It is enough for cabinets to have pearl, but were gates of pearl ever heard of before? It is said, "Kings shall throw down their crowns and sceptres before it," as counting all their glory and riches but dust in comparison of it: this kingdom hath Deity itself to enrich it, and these riches are such as cannot be weighed in the balance; neither the heart can conceive, nor the tongue of angel express.

3d. In the perfection of it; other kingdoms are defective; they have not all provisions within themselves, nor have they all commodities of their own growth; but are forced to traffic abroad, to supply their wants at home. King Solomon did send to Ophir for gold; but there is no defect in the kingdom of heaven, here are all delights and rarities to be had. "He that overcometh shall inherit all things." Here is beauty, wisdom, glory, and magnificence; here is the tree of life in the midst of this paradise; all things are to be found here but sin and sorrow, the absence whereof adds to the fulness of this kingdom.

4th. In its security; other kingdoms fear either foreign or intestine divisions. Solomon's kingdom was peaceful awhile, but at last he had an alarm given him by the enemy. But the kingdom of heaven is so impregnable, that it fears no hostile assaults or inroads. The devils are said to be bound in chains. The saints shall no more need fear them, than a man fears that thief's robbing who is hanged up in chains. The gates of this celestial kingdom "are not shut at all by day." We shut the gates of the city in a time of danger; but the gates of that kingdom always stand open, to show that there is no fear of the approach of an enemy. The kingdom hath gates for the magnificence of it; but the gates are not shut, because of the secureness of it.

5th. In its stability; other kingdoms have vanity written upon them, they cease, and are changed; though they may have a head of gold, yet feet of clay. "I will cause the kingdom to cease." Kingdoms have their climacterical year. Where is the glory of Athens? the pomp of Troy? What has become of the Assyrian, Grecian, Persian monarchies? Those kingdoms are demolished and laid in the dust; but the kingdom of heaven hath ETERNITY written upon it—it is an everlasting kingdom. Other kingdoms may be lasting, but not everlasting; the apostle calls it a kingdom that cannot be shaken. It is fastened upon a strong basis, the omnipotency of God; it runs parallel with eternity. "They shall reign for ever and ever."

[The following singular production came to us a few days since, through the Post-of-

fice, accompanied by a very urgent request, approaching to a demand, that we should give it an insertion in our columns. After some hesitation, we have concluded to give it a place verbatim; but we wish to have it distinctly understood that we do not hold ourselves accountable for the style, spirit or sentiments of our correspondent. Mr. Athearn it appears has recently renounced universalism, and wishes us to give publicity to his recantation. We hesitate not to say, that the reason he offers, why he was induced to embrace the doctrine of endless misery, is both bad and censurable—as much so, as, in our opinion, is the doctrine itself. He has anticipated our opinion of him, when he says—"You will say that my present belief originates in *revenge*." It is very obvious that it *does*. He has been driven from universalism by passions that cannot abide with our doctrine, and has embraced its opposite, because it is calculated to gratify them. We fear that it may be the case with too many, that they have embraced and cleave to the doctrine of endless misery, because it suits better the passion for revenge than does universalism. We do not know that this is the case; but certain it is, that the barbarous notion of never ending suffering furnishes a sufficient source for the gratification of those unholy dispositions, which make men desire and rejoice to believe in the misery of others.]

FOR THE INTELLIGENCER.

UNIVERSALISM RENOUNCED.

Mr. Editor,—I have lately renounced your doctrine, and as you profess to be willing that all sides should be heard through your columns, I wish to make a public recantation of universalism.

I do therefore declare to the world, that I now do believe there are some people so wicked, that in my opinion they ought to suffer, and I have no objection to believing they will suffer hereafter a most severe punishment—and I don't care how long. Both my reason and inclination have led me to this conclusion. I have been so much abused and persecuted by men who oppose what I lately believed; I have seen such a disposition among them to misrepresent, defame and injure all who think differently from themselves, that I have borne it long enough. In the midst of their hatred, my former doctrine taught me to love and forgive them;—when they turned me out of their fellowship and sentenced me to hell, I was not allowed by my principles to reciprocate such doings;—my creed still told me that they, as well as I, would be admitted to heaven, &c. But as I said before, I have borne it long enough. I have as good a right to believe in a hell for bigots and persecutors as they have to maintain one for heretics. I do not, therefore, believe any longer in the salvation of *all men*. There must be a punishment for wicked men hereafter and I believe they are as wicked as other folks. I have

a mind that they should suffer it; and therefore I renounce all faith in a doctrine that would deny this truth or deprive me of the satisfaction of believing in it.

You will say my present belief originates in *revenge*. I can't help that. I have as good a right to embrace a doctrine that gratifies revengeful feelings as they have. They and I now believe alike. The only difference between us is with regard to the persons to be damned. They believe heretics cannot be saved, and I, that persecuting bigots cannot be. At any rate I am on as good ground as they are: I believe in a limited salvation—so do they: I am not a universalist, nor are they: I am orthodox in every thing as to principle, and, as I said before, differ only as it relates to the characters who are to be lost.

I believed that all men, and they among the number, would be saved as long as I could bear to, or could endure the thought; but after all I found it would not answer. To be compelled to love people, who hated me,—to believe in the salvation of those who, with high heads, supported by a different creed, sentenced me with so much authority to everlasting misery, was too much! My temper could not bear it. My spirit would not thus be trod upon. I want a hell for my enemies as much as other people have for theirs; and I have got one now. So Mr. Printer you may tell the public, that I no longer believe in universal salvation. I have renounced the doctrine, as not suited to my wants, and am become fully orthodox.

O. ATHEARN.

FOUR FOOTED PRINTERS.

Wonderful improvements seem to be making in the art of printing. Mr. Fanshaw, at the Tract Society Office, has two Jackasses employed as pressmen, and they are now labouring in that capacity with great assiduity and success. This we at first thought a great novelty, but we have since been informed that it is by no means uncommon for animals of this kind to be connected with the press.

N. Y. Reflector.

We have often wondered at the stupidity of the tracts with which our land is inundated, but never till now have been apprised of the fact that the most stupid of all animals are instrumental in producing them.

Gos. Adv.

"SIGNS OF THE TIMES."

The appearances of the religious world clearly indicate that there will be in this country, at no distant period, a violent exertion among the pseudo orthodox, to obtain the ascendancy both in Church and State. We have frequently adverted to this subject, and from the present movement of certain religious bodies, we are more strongly impressed than ever of the correctness of our former suggestions. The different societies which now exist, (and there are about half

a dozen) which are denominated "*National*," have all a bearing upon this great point—and the agents of these will never rest until they obtain the ascendancy in civil and religious affairs, which will enable them to impose their dogma upon the nation, and direct the national concerns in a manner which shall be agreeable to the priesthood. It is true, these *National Societies* are called by different names—but they are all moved by the same agents, and directed to one great object, viz. to obtain power.

Many liberal minded men who have not reflected on this subject, will say that there can be no danger in this enlightened age and free country, of any sect ever obtaining the ascendancy so as to effect a *national establishment*. We hope this may be true, and that all our fears are groundless; but it will not be for the want of well organized, persevering, and energetic measures, if it is not finally accomplished.

It is a well settled maxim that *money is power*. If we look around us we shall see that vast sums of money are daily collected in every village, town, and city in the United States, to promote the interest of these institutions. A contribution is levied upon young and old, male and female, of every grade in society, to fill the coffers of what is impiously styled "the treasury of the Lord." To such a pitch is this sponging carried, that any person who dares to refuse his contribution, is stigmatized as "covetous," "worldly minded," and "destitute of true religion." The soundness of his faith will be immediately questioned, and woe be to him if he does not pronounce the "shibboleth" of orthodoxy, so as to satisfy his spiritual inquisitors.

If the "*new plan*," proposed in a Presbyterian paper, should be carried into effect, every ward in this city will be placed under the surveillance of the "Sabbath school, the minister, and the church officer," and then the heretic will feel the weight of their orthodox indignation with a vengeance.

N. Y. Christian Inquirer.

NEW PLAN.

A writer in the New-York Observer of Saturday last, has made a communication under the preceding title, which has received the unqualified approbation of the Editors, the purport of which is a "*new plan*" for "*colonizing*" the whole city of New York, and to bring all its citizens into the fold of *Presbyterianism*! We make the following extracts that our readers may judge of the "*plan*" for themselves.

"If this city is to become Christian, those who are converted must act in organizations as small as is possibly consistent with power, in making head against the kingdom of the adversary. The sum of our desire for this city is, that there may be churches to hold each a thousand in it; and a faithful pastor to feed them with knowledge and un-

derstanding. Every scheme of benevolence rightly conceived, ends here. The Dispensary, the Hospital, the House of Refuge, every kind effort to benefit man, is secondly to this: and the Tract Society, and Sunday Schools, only gain their object when they bring men into spiritual and visible union with the Church.

"The question then which I have to ask through you, of your readers, is, whether we expect these churches will start up by miracle, or are they to rise like the palaces of Jerusalem, through human effort? Must not colonies from the large and well filled churches raise edifices and establish the ordinances inwards now tenanted by many christians who follow the church-going bell of some house of God a mile away? Must not the quarters of the enemy be closely assailed, and the Sabbath School, and the Minister, and the Church Officers, be all brought into action, that the net may be drawn close around the lion, instead of leaving him rampant on the very Sabbath of the Lord? It is, I believe, the declared conviction of every observant witness, that there might have been twice as many flourishing Presbyterian churches in this city as there are, if there had been twenty years ago the present colonizing spirit."

[The above "plan," if carried into effect, would be colonizing the city of New York to Presbyterianism in good earnest. We here too, from themselves, learn the object of their Bible Society, Tract Society, and Sunday Schools. They no longer deem it necessary to keep us in the dark on these subjects. A moment's reflection, long ago, might have convinced any one acquainted with the character of the clergy in this day, that they would never heartily engage in any thing except their own interest and aggrandizement lay at the bottom. We are not to look for any truly benevolent and disinterested actions on their part. The corrupt tree cannot bring forth good fruit. What most concerns us is to endeavour not to be caught and entrapped by their wiles and stratagems, and made to believe we are serving the Lord and advancing the cause of righteousness, when we are only serving the clergy, and contributing to their power, interest, and aggrandizement.] *Ibid.*

The annexed extract from Park's Travels in Africa, page 52, may not unfitly accompany the following as a kindred specimen of religious nonsense:

"The Saphies are prayers or rather sentences from the Koran, which the Mahomedan Priests write on scraps of paper, and sell them to the simple natives, who consider them to possess extraordinary virtues. Some of the negroes wear them to guard against the bites of snakes or alligators; and on these occasions, the Saphie is commonly enclosed in a snake's or alligator's skin, and tied round the ankle.—Others

have recourse to them in time of war to protect their persons against hostile weapons; but the common use to which these amulets were applied is to prevent or cure bodily diseases; to preserve from hunger and thirst, and generally to conciliate the favour of superior powers, under all the circumstances and occurrences of life."

Reformer.

Superstition.—The "Memorial de la Scarpe," a French publication, contains an advertisement in which a pious person, who has had in view a pilgrimage to the Holy Land, and who is prevented from its accomplishment by ill health, offers the sum of 25,000 francs to the person who will undertake the tour with intentions purely religious. The journey must be undertaken and accomplished on foot, and bare-foot, and the pilgrim must enter no hotel, tavern, or hostelry, but must subsist entirely on charity.

Columbian Star.

The king of France has established an ecclesiastical institution in Paris, and appointed some of the most distinguished dignitaries of the church its governors. The London Times thinks the French government is extending on every side the system of intolerance in religion, politics, and commerce.

PROVIDENCE,

SATURDAY, APRIL 14, 1827.

"Earnestly contend for the faith."

SUNDAY SCHOOL UNION, AGAIN.

It seems that our remarks in the Telescope and Miscellany, of the 31st ultimo, has elicited a reply from Mr. Bachelier, acting Secretary for the Board of Directors attached to the above named institution; which made its appearance in the "Rhode-Island Religious Messenger," of the 6th instant.

From the manner in which the Secretary commences and closes his reply, it is obvious that he is desirous of fixing the impression upon the public mind, that I have selected him as the peculiar object of my remarks, and even accuses me of *truth, ire, &c.* But the Secretary here labours under a small mistake: For had no person been concerned in the report but himself; either by giving it their approval, or their signatures, I should have supposed that there might have been some mistake in the expose of facts relating to the designs to be effected by the instructions imparted in these schools, at least so far as relates to the development of such designs. And as for the extravagant language which it employed, we should have readily attributed it to the proverbial warmth of Mr. B's zeal; and therefore have passed by the whole in

silence. It was the approval of the Board of Directors which gave the report, on which we have before commented, its peculiar importance. We feel no reluctance at ascribing to Mr. B. all the importance to which he is entitled, for being found, (as he modestly informs us,) in respectable company; although we are unwilling that the public should be so far deceived as to think that our remarks were designed to apply to him, and not to the Board of Directors. So far as he is associated with that Board, and no farther, ought he to have construed our strictures as applying to himself.

Mr. B. takes the liberty to call the character of the report in question, *inoffensive*, and tells us that "the sentiments pervading it are held in common by all professed christians, Universalists excepted."

Let us again view this *inoffensive* language of the report, and consider the sentiments which it holds forth: For if we have mistaken them, we would most cheerfully retract.

"WE HOLD THE LEVER THAT MOVES THE WORLD: Yea more. When time shall end, and the sublime and amazing scene of eternity be disclosed, it will then be seen that we shall have given an *indelible tinge* to the character, and a *changeless direction* to the destiny of immortal spirits!"—And is the character of this language *inoffensive*? Can any others, except Mr. B. and the Board of Sunday School Directors, be found in our christian community, who would not shudder at the thought of using such language? Will the minister of a single church in this town come forward and adopt this language as his own? Can any professor be produced, with the exception of this Board, who will venture to adopt, *without qualification*, the above quoted language? Are these the sentiments of any, and more, of all christians except the Universalists? And do they claim the power of giving a *changeless direction* to the destiny of immortal spirits? It is not so; there is no denomination among us that dare assume this lofty tone, nor utter such blasphemous sentiments: And we challenge a parallel to this language in all the history of christians for a century past, except it be found in the *senseless and fanatical ravings* and *unblushing effrontery* of a NETTLETON or a FINNEY! The moral sensibilities of the religious community revolt at the very thought of such language, and the heart recoils and sickens at the hideous approach of such monstrous sentiments! But Mr. B. informs us that he meant nothing more by this language than simply that they "who had the care of the education of the rising generation, had it in their power, under God of course, to influence and direct the human mind as they please," &c. Well, we thank Mr. B. for this explanation; for it is evidently lowering the tone, at least, a whole octave: And after a few more sober attempts, we have very little doubt that he will succeed in giving a temperate exposi-

tion of the subject to his readers. We sincerely congratulate the Secretary on his early renunciation of the boasting presumption which the language of the report contained; and hope that he, and the Board of Directors, will in future be cautious how they employ language, the obvious import of which they are so soon constrained to deny: For it is a vain attempt for them to labour to justify that language by comparing it with the words of the Apostle, unless they can give evidence of their divine inspiration by the exhibition of miraculous powers: Nor have any of the Apostles dared to venture an expression like those of the report, or even insinuated that they should, under God, give a *changeless direction to the destiny of immortal spirits!*

The Secretary of the Board is pleased to inform his readers that our remarks contain the first intimation that the design of these Sunday Schools was that of instilling into the minds of children the peculiar sentiments of modern orthodoxy, or of fixing in the minds of the rising generation, sectarian principles, as a means of *revolutionizing society*: And wonders how, if it had been kept a secret, we should have been possessed of a knowledge of the fact.—We have not stated that we *knew* it to be the case, but that we had long been satisfied that such was the design of the leaders of this institution; and we are indebted to Mr. B. and the Board of Directors for the frank acknowledgment that our convictions were correct. But how will the acknowledgment of the Secretary and Directors, contained in the report, compare with the positive *denial* of the same fact, by the Secretary of the *State Sunday School Union*, in his report of the 2d instant, at the vestry of the First Baptist Church? How will it compare with the *unequivocal denial* of the fact by Rev. Mr. Malcomb, the general agent; who addressed the congregation at the same meeting, and at considerable length, labouring to remove the impression that any *sectarian views* were designed to be promoted by them? These parties in the reports, and expositions of this dark subject, evidently contradict each other, which show that the real object was designed to be kept a profound secret, until the little children were all caught in this cunningly devised orthodox snare, and their future influence secured. But it is now too late to carry on the deception with any hope of success: The Providence Board have declared the secret, and it has flown abroad upon the wings of the print; and verifies the declaration—"that which is spoken in secret shall be proclaimed upon the house-top."

It appears that the sapient mind of the Secretary has caught upon a single particular, from which he infers that we acknowledge that some passages of scripture inculcate the peculiar tenets of modern orthodoxy. We are disposed to assist the gen-

tleman's memory on this subject. We had in the words preceding, stated, upon the authority of the Board, that the teachers of these schools made it their business to explain the lessons which were committed in the schools; and added, that the *books and tracts* which they used, and the *portions of scripture* which they *selected*, (and keep in mind, on which they made it their business to explain,) evinced the ulterior object which they had in view—Not that these scriptures, without the explanation of their teachers, would give support to the sentiments of modern orthodoxy.

The design of these schools has become so obvious of late, that some, who are not Universalists, have taken their children from them. And it needs only a candid examination into their design and tendency, (under the present method of procedure,) to convince any candid mind that they are rendered the mere tools of an aspiring clergy to promote their party, their popularity and their interest.

In their origin, they were designed for a benevolent purpose; that of instructing the children of the poor, who had no opportunities of acquiring an education except on the *first day of the week*: As such, they deserved and received an extensive patronage. Such a school, we understand, has been some time in operation at Valley Falls, near Pawtucket; and we heartily wish it great success. But the extensive perversion of their original design, has of late rendered nearly every Sunday school in our country, the engine of a party, thirsting for an alarming extent of secular power and ecclesiastical domination. In order effectually to avert the evil which hereby threatens the community, those who entertain liberal views of the character of God and the plan of his grace must institute Sunday Schools of their own, and thus guard their little ones against the fatal influence of error, and the artful snares of priestly ambition.

FOR THE TELESCOPE AND MISCELLANY.

Mr. Editor—I noticed a communication in the 30th No. of your paper, over the signature of "Jerome," containing strictures upon some remarks which I made in favour of a work which Br. Hudson has proposed to publish in favour of a future retribution, *against* the arguments used by Mr. Ballou and others.

Your correspondent seems to have mistaken my meaning; for it appears from his style and language, that he supposes that it is the doctrine of future *endless* punishment of which I say the publick have long stood in need, whereas the work of which I say the publick have long stood in need is in vindication of a future limited punishment *AGAINST* the principal arguments used by Mr. Ballou and others, who have *attempted* to confine all misery to this life. This is a work with which the publick have *never* been favoured. And therefore I now say, as I before said, that this is a

work of which the publick have long stood in need. By the public I mean the *christian publick*. That the publick do not stand in need of works in favour of future *endless* punishment, is admitted: But the work now under consideration is not designed to support that doctrine; but a future limited punishment, to end with the final reconciliation of all things. "Jerome" seems to write as though he thought that no one could believe in future punishment without believing it to be *endless*. And hence arises his remarks on the unhappy effects of the doctrine of future punishment. Let "Jerome" instance a case where the doctrine of the restoration, as it is generally called, ever led to such enormous crimes as he enumerates in his communication, if he can. I defy the attempt.

Your correspondent seems to wonder how the doctrine of no future punishment should hinder the spread of gospel truth. I answer, because it has been the opinion of the publick generally, that all those who denominate themselves Universalists, introduce all men into heaven at death regardless of a moral or religious character. And this doctrine is so inconsistent with scripture, reason and common sense, that the publick have stood in solemn fear of it. If all the advocates for universal grace and salvation, had always defended that doctrine in its *purity*, i. e. had held up to mankind a just retribution in a future state, which will be used as a means of reconciling the sinner to the holy will of God, I am satisfied that many who are tormented with the doctrine of endless misery, would now have believed and rejoiced in the salvation of God.

Your correspondent says, "that the opinion of the publick that Universalists introduce all men into heaven at death, regardless of a moral or religious character, is gratuitous and groundless." But for my own part, (upon the doctrine of immediate happiness of all men at death,) I cannot discover why they do not. For common observation teaches us that many go out of the world in a state of sin and unreconciliation to God, and consequently without possessing a moral or religious character. Now, if such persons go immediately to heaven as soon as they pass the veil of death, I wish to be informed what space there is left for them to form a moral or religious character? It will not do for Jerome to deny that he introduces men into heaven regardless of a moral change, until he can inform me *how, where or when* such as go out of the world in open rebellion against God, acquire their moral change. He must either prove that all men repent and possess good moral characters previous to or at death, or admit that all do not go immediately to heaven the moment they leave this world. But your correspondent says, "that those who advocate the immediate happiness of all men, believe in a moral or spiritual change, and rely

solely on the power of Him who is Almighty, and can change and fit us for heaven" "in a moment, in the twinkling of an eye." But the question is not what God can do, but what we have evidence to suppose, or believe he will do. Let "Jerome" prove that God will change the vilest wretches in a moment after they leave this world, and the argument shall be at an end.

But "Jerome" says, he is "unable to reconcile my professed friendship with the character of the book which" he says, "I so strenuously recommend." But I would ask, is there not some other system of universal grace and salvation beside that which is advocated by Mr. Ballou? If there is not I am sure I shall never be friendly to it. I believe in the doctrine of universal salvation as it has been believed and advocated by most writers on that subject, from the days of Origen down to the present time. And the work which I have recommended is designed to correct some errors which have of late got incorporated with its pure principles. And as a well wisher to the cause of truth, I am anxious to see this work come before the publick.

Before I close, Mr. Editor, I wish to notice one expression which you was pleased to make use of yourself, before inserting the communication from "Jerome." You say, "when a man takes upon himself the responsibility of recommending or condemning a book, with whose contents he is a total stranger, we think he betrays a weakness closely bordering upon rank superstition." But I would inquire how you know I am a total stranger to the contents of that book? I may know something of its contents if it is not yet published. But I did not recommend it from a knowledge of its contents, but from the acquaintance I have with the author's abilities, and this recommendation was no more than a mere presumption. Now I would ask, is not this a common thing? It is not uncommonly the case for Editors of papers, after inserting proposals for a work, to recommend it as far as I have the work under consideration. In the Christian Intelligencer, Vol. 3, page 35, the Editor after inserting the proposals for Mr. Balfour's work, says, "that he doubts not the work will be highly interesting." And on p. 71, he calls this same work "valuable," and this too before the work was published. Now, sir, will you charge that Editor with "weakness closely bordering upon rank superstition?" I presume not. And I presume, sir, that you have done the same yourself, if you ever undertook to obtain subscribers for any work. And should you not be almost tempted to tell a man he was — if he should tell you for so doing, you "betrayed a weakness closely bordering upon rank superstition?" L. M.

REMARKS.

Our correspondent seems a little disturbed at the freedom we used in our remarks

at the close of Jerome's communication: It appears, however, that we were correct in supposing that he was a stranger to the contents of Br. C. Hudson's contemplated publication. Of this we were well convinced, before his acknowledgment of the fact; and from the statements of those who had examined some parts of the work in manuscript; which was approved by one, and condemned by the other, on account of the style which it employed; or, rather, on account of the manner in which the arguments were conducted. And should it not be equal to the expectations of L. M. he would be very likely to feel, if he should not acknowledge the justice of our remarks. We have no wish to stifle the controversy respecting the truth of future punishment; for it is well known that our columns are open to those who are disposed to discuss the subject by temperate and sound argument.

We shall not attempt to anticipate the merits of the expected publication; nor do we doubt the ability of Br. Hudson to conduct the argument with manly strength and judgment. We hope that it will be a work combining clearness of evidence, cogency of reasoning and temperance of expression: In which case it will be entitled to respect from those who oppose its sentiments and an attentive perusal by the reading community.

To justify the practice of recommending a work *unseen* and wholly *unknown*, our correspondent cites what he supposes to be an example which we should wholly approve: But unfortunately for him, it proves not to be a recommendation, but merely an *opinion* expressed that Mr. Balfour's book, the contents of which had been published, would be interesting to the publick. And had a thousand examples of unqualified recommendation been produced, our opinion of such practices would remain the same.

Our correspondent will perceive that we have omitted to insert one word in his communication, which in our estimation would have rendered the communication improper for insertion. And as we have no wish to enter upon a war of words which would be unprofitable to our readers, we shall wait with patience for the anticipated book to make its appearance and speak for itself.

EDITOR.

FOR THE TELESCOPE AND MISCELLANY.

At the annual meeting of the First Universalist Society in Carver, (Mass.) the following officers were chosen for the ensuing season, viz.

Capt. SAMUEL SHAW, Moderator.

Mr. JOHN MAXIM, Clerk.

Mr. NATH. SHURTLEFF,

Capt. SAMUEL SHAW,

Mr. JOHN BENT, 2d.

} Committee.

The Society would be happy to be visited by ministering brethren travelling that way.

J. MAXIM.

RELIGION.

In approaching the subject of religion, men are impressed with a feeling of awe and their advances are made with faltering and distrust. They consider it a topic on which they should not unadvisedly offer an opinion, but linger at a wary distance, nor presume to advance to the sanctuary, until purified by the absolution and sprinkling of the priest. But I would inquire, where the necessity of the wary precaution, and the imposing ceremonies adopted on such an occasion? Why strike with superstitious dread, the minds of men, for all of whom the provisions of christianity are intended. If it come not home to the business and bosoms of our race, it might as well be incorporated with the mummeries of heathenism, or be said to consist in saying or hearing mass, in making the sign of the cross, or bowing with lowly reverence to the passing host. The christian religion, to be applicable to every heart, must appear in all its seraphic loveliness, and familiarize us to its view in all its resplendent beauties, to induce us to acknowledge it as a consoling friend, as a heavenly monitor, that will heal the broken heart and bind up the wounds of the afflicted: To teach us how to live aright, and to point out the path of virtue and peace. But, if it be presented with the awful front of vengeance, if it be seated afar off, arrayed in the habiliments of wrath, while we are commanded to veil our faces, and to prostrate ourselves in the dust before it, or if its benign Author is described as sitting on his throne, and laughing at our calamities, what respect can we entertain for its invitations? or how can we reconcile ourselves to the hope that we have part or lot in the matter?

For what purpose are imposing rites and ceremonies intended? What effect have these upon men; from the gaudy display of triple crowns, robes and mitres to the symbols of the reformed church, by them esteemed sacred? Is the effect any thing more than a short lived feeling of superstitious awe, which reaches not the heart, but blinds the eye of reason, and dazzles or bewilders the understanding? I would candidly ask, are they of any avail in enforcing the truth, or inspiring the heart with correct feelings respecting the influence of a christian hope, steadfast, immutable, eternal, extensive as the attributes of God? No answer can apply, but a negative one; it is the understanding alone that should be addressed: Christianity needs not the aid of passion or fancy, as a medium through which to convey itself to the heart. Who can suppose himself more immediately in the presence of the Supreme Being, at one time or in one place than another? Or how does it comport with the dictates of reason, to believe that any particular rites or ceremonies, can introduce us to his regard? Do not the scriptures rather inform us, that God is

not pleased with vain oblations? and that without true devotion, feasts, fasts, and solemn meetings are an abomination unto him, and that he requires only the pure heart, and the contrite spirit? Men are, at all times and in all places, under the immediate inspection of his eye; no spot, however excluded, can conceal them from his observation. Though shrouded in the gloom of night; his presence none can fly; or, if mingled with the busy throng, each step, each thought is minutely regarded.—He knows every word, every action, and his Almighty arm "Upholds, protects supports and governs all"—*Liberalist.*

SUNDAY SCHOOL ANNIVERSARY.

We observe in the *Patriot* and *Phoenix* of Wednesday last, a notice of the Anniversary meeting of the *Sunday School Union*, of this state, held at the vestry of the 1st Baptist Meeting-House in this town; in which the citizens are told that the meeting was *numerously attended*.

We were at the meeting, and carefully observed the probable number which attended: And the greatest number which could be judiciously calculated upon, was 300, notwithstanding the citizens of the town were invited generally to attend. If the writer in the *Patriot* calls *three hundred* a *NUMEROUS ASSEMBLY*, especially for the town of Providence, where the inhabitants are so generally in the habit of attending public meetings, what would a stranger be likely to think of what would be called a meeting of ordinary numbers, according to the calculation above noticed?—We do not hesitate to express our entire conviction, that the notice in the *Patriot* was designed as a mere puff, to give a plausible appearance; when a plain statement of facts would have shown to the world, that the good sense of the community lightly esteem the engines of aspiring sectarians. And we think that their conduct on this occasion shows that they still retain the spirit of the *ILLUSTRIOUS FOUNDER* of their religious freedom. We frankly confess that our object, in attending the meeting, was to satisfy ourselves whether the inhabitants of this flourishing town were as much in favour of the plans of the clergy, in this particular, as they had been represented by the friends of the *Sabbath School Union*.

These observations have satisfied us that the public mind is not so easily moved and affected as many have flattered themselves to believe.—*Ed.*

CATHOLIC MISSIONARIES.

"We have seen letters from France," says the New-York Observer, "which afforded reason to believe that a number of Catholic priests have been sent out from that country, either by the Propaganda at Rome, or the Head of Ecclesiastical Affairs in France, as Missionaries to the Sand-

wich or Society Islands, or both. We are not at liberty to make a full statement of the particulars which have come to our knowledge—but the above is the substance."

TRIBUTE

Of a transatlantic Stranger.

In all my course through distant lands,
Where christian love her wing expands,
Nantucket claims the greatest part
Of thanks that fill a grateful heart.

O peaceful, happy, friendly Isle!
Long may thy Sons in virtue smile;
And meritorious deeds of fame,
Enhance the glory of thy name.

Married,

In this town, on Monday evening, by Rev. Mr. Crocker, John S. Richardson, Jr. Esq. of Charleston, S. C. to Miss Sophia, daughter of the late Captain Charles Hyatt, of this town.

On Tuesday morning, by Rev. Dr. Edes, Mr. Ezra Brown, to Miss Maria Carpenter, both of this town.

By Rev. Mr. Kent, Mr. Daniel Leonard, of Fall River, to Miss Ann Benson, daughter of Mr. William P. R. Benson, of this town.

On Wednesday evening, by Rev. Mr. Tobey, Mr. John Green, to Miss Mary Jones, both of this town.

Died,

In this town, on Saturday night last, Mrs. Mary Noble, in the 84th year of her age.

On Sunday morning, Catharine Harris, only daughter of Dr. Leander Utley, aged 1 year, 10 months and 13 days.

On Sunday evening, Henry Sturges, son of Mr. Sturges Davis.

On Monday last, Mrs. Ruth Demoranville, aged 75 years, formerly of Newport.

LIFE OF MURRAY,

Just received at No. 110 1-2, Westminster-street. Subscribers in this quarter, and others who may wish it, can be supplied by calling as above. B. W. WHEELER.

SUBSCRIBERS

Are reminded, that unless their subscriptions are paid within *three* months from the time of subscribing, they will be liable to a charge of 50 cents, in addition. Those who wish to avail themselves of the advance price, will do well to forward the amount immediately. Interest will be charged on all subscriptions, which are not paid in six months from the time of subscribing.

The publishers are greatly in want of money to meet the necessary expenses of publication; subscribers will confer a great favour, by forwarding their small dues immediately.

JUSTICES' BLANKS,

Printed on good paper, and well pressed, for sale at this office.

PLAIN & FANCY PRINTING!

Cranston & Marshall,

NO. 3, NORTH-MAIN-ST.

Gratefully acknowledge past favors, and would respectfully inform the public, that they continue to execute in the neatest manner, and on the most reasonable terms, all kinds of

Letter-Press Printing.

They have large and handsome founts of **BOOK TYPES**, and by strict attention, feel assured they can give satisfaction.

They have also, a great variety of the most fashionable **JOB TYPES**, and will execute

JOB PRINTING

of any kind, at short notice, and in the best style.

Tickets, Show-bills, Shop-bills, Hand-bills, Cards, &c. &c. done in Fancy Colors, in the best manner.—All work done when promised.

OLIVE BRANCH.

The *GOSPEL HERALD*, published at New-York, will be continued in future, under the title, *OLIVE BRANCH*, and published by the *New-York Universalist Book Society*.

CONDITIONS.

The *OLIVE BRANCH* will be delivered to city subscribers at \$2 50 a year, payable in advance; to country or mail subscribers, \$2 a year, payable on the receipt of the first number.

The paper will be printed on a full sheet, medium size, quarto.

It will be issued on Saturdays, and the first number appear early in May next.

It is put at a reduced price to country subscribers, in consequence of their being obliged to pay postage.

Those who will forward ten dollars, the price of five papers, shall receive a sixth, gratis; and in the same proportion for a greater number.

No Subscription for a less term than one year, (which includes one whole volume) will be received. *New-York, March, 1827.*

SECOND EDITION.

JUST PUBLISHED, and ready for sale at the Bookstores in market street; at the office of the *Christian Telescope*, and by Samuel W. Wheeler, Westminster Street, Rev. Mr. PICKERING'S DISCOURSE ON INTemperance; Price \$5 per hundred, 75 cts. per doz. 8 cents single. The rapid sale of the First Edition has made it necessary to publish a second, at a price which will probably secure their sale for gratuitous distribution.

CHRISTIAN VISITANT, NO. 4.

Just received, entitled *Letter to a Friend*, on the subject of Religious Revivals.

Subscribers are requested to call for their copies. A few extra copies for sale.

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